FACILITATING VALUE BASED EDUCATION IN SCHOOLS – A FRAMEWORK

Dr. Kalpana Thakur*

Abstract

Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitude and conduct. The physical, intellectual, emotional and ethical integration of an individual into a complete man is the fundamental aim of education. Apart from the professional competence every individual is expected to perform other social obligations in life with perfection. We are also facing with the challenge of erosion of values in public life. So, values have to be inculcated through deliberate effort and not left to chance right from school to university stage. Spiritual, moral, social, personal, scientific and cultural values deemed to be considered essential in the present scenario. Values have to be both caught and taught. The present paper discusses why there is a need of value based education, what kind of values need to be inculcated, and some of the strategies for inculcating values viz. Direct approach (value education as a separate subject), indirect or integrated approach (value education as a integral part all subjects and all other co-curricular activities), incidental approach, socialized techniques (modelling, enacting and role-playing) and value clarification method. The success in value education depends upon the enthusiasm and commitment of teachers and management of institutions.

Key Words: values, value erosion, direct approach, indirect approach, incidental approach

* **Assistant Professor, Institute of Educational Technology and Vocational Education, Panjab University, Chandigarh**

Introduction

The pattern of social change, modernization and development that had taken place has led to decline in values in the form of low level of tolerance, violence, value conflicts, social tensions, social discrimination, and terrorism. Globalization and privatization have led to the emergence of market culture, consumerism and corruption. With the progress of materialistic society, our stress is too much on the standards of living and not on the standards of life. By the standard of life, we mean the eternal values of man as man based on truth, love, compassion and character. We are quite right in making constant endeavours to raise the standard of living of our people, but standard of life is more even important than standard of living. If we lose our sensitivity towards quality of life, it can mean that while our knowledge increases, our ignorance does not diminish. More emphasis is laid in preparing the student to compete for success in the market. The value frame provided by home, peer group, media and society are often contradictory. So, value education is deeply felt and should be the primary objective of education at all levels.

Values are beliefs about which outcomes and courses of action are desirable or good. Values play a particularly important role because they are cognitive representations of individual needs and desires and of societal demands on the other (Grube, et. al. 1999). Values are beliefs, when activated, they become infused with feeling. Values refer to desirable goals (e.g. equality) and to the modes of conduct that promote these goals (e.g. fairness, helpfulness) (Smith and Scwartz, 1997). They are beliefs pertaining to desirable end states or modes of conduct that transcend specific situations, are organized into coherent systems, and guide selection and evaluation of people, behaviours and events (Prentice, 2000). The word value as understood in the context of philosophy refers to desirable ideals and goals which are intrinsic in themselves and which when achieved or attempted to be achieved, evoke a deep sense of satisfaction (Mehra, 1988).

Formation of character through education had its important place in Indian education system right from Vedic period (Gawande, 2002). In pre-independence and after independence period, several commissions and committees recommended character formation, religious education and moral education. According to NPE-1986 moral and religious education were broadly defined and coined into value education. The National Curriculum Framework (2005) has dealt with various issues related to education for value development at different stages of school education.

Values education is a process of teaching and learning about the ideals that a society deems important (Lovat & Toomey 2007; Robb 2008). While this learning can take a number of forms, the underlying aim is for students not only to understand the values, but also to reflect them in their attitudes and behaviour, and contribute to society through good citizenship and ethical practice. Values education is used to influence student attitudes and behaviour for the better, or at least in line with what a society would consider appropriate and morally acceptable. It is also accepted that those attitudes and behaviours can be developed, at least in part, from a range of pedagogies that include critical reflection on issues relating to values (Knight 1988; Lovat et al. 2011). The present paper is an attempt to discuss the following:

- To provide overview of various types of values

- Why is there a need of value education?

- What are those strategies that are helpful for teachers in inculcating values?

Types of values

. Right from Vedas, Indian values are preserved in the form of *Dharma, Artha, Kama and Moksha* are the four ideals of human-beings and four Purusharthas of mankind. *Dharma* are the ideal principles of behaviour which are to be practiced in the form of *karma*. *Moksha* is considered to be the supreme value. The parliamentary Standing Committee on Human Resource Development in its 81st report on value-based education (1999) observed that "Truth (*satya*), Righteous conduct (*Dharma*), Peace (*Shanti*), Love (*Prema*) and Non-violence (*Ahimsa*)" are the core universal values which can be identified as the foundation stone on which value-based programme can be built up.

Keeping in view of other holy scriptures of other religions, for preserving national identities and globalization, following values are necessary to be inculcated for the harmonious development of head, heart and hand of the student are:

- *Spiritual Values* is considered as the highest value, the ultimate objective of all the religions. It includes attainment of supreme bliss through the methods of self-discipline, meditation and practice of yoga.

- *National or constitutional values* include fundamental duties, economic, social and political justice, equality, liberty, freedom, fraternity, secularism.

- *Cultural values* lay stress on traditions, customs, beliefs, rituals, attitudes, festivals, heroic deeds, folklore and mythologies.

- *Aesthetics values* include creating beautiful things in art, dance, painting, music and poetry as well as of symmetry and beauty in nature.

- *Scientific values* highlights concern for truth, scientific attitude, open mindedness, tolerance, logical enquiry, rational thinking.

- *Environmental values* include love for nature, respecting the rights of animals and plants, the need of protecting the environment, respect for the laws of nature, wise utilization of natural resources

- *Personal values* include good manners, respect for elders, love for juniors, patience, courtesy, self-discipline, cleanliness, good character, honesty, courage, humility.

- *Organic values* are related to physical and health related values like good health, strength, grace which are considered values of lower order but are necessary for achieving values of higher order.

- *Moral values* include values related to code of conduct, honesty, integrity, discipline, duty, non-violence, self-control.

- *Social values* include cooperation, friendliness, compassion, courage, social justice, social responsibility, tolerance, democracy, universal brotherhood.

- *Professional values* include thrust for knowledge, sincerity in profession, regularity and faith.

The UGC Golden jubilee seminars-2003 recommended inculcation of human values in the university students like quest for peace, adherence for truth and right conduct, non-violence, compassion, tolerance, love for all living beings, respect for the motherland and the glory of its culture and traditions, in order to promote societal concerns and responsible citizenship.

The idea of what values should be fostered through education has been best expressed in the Constitution of India. The Indian Constitution has explicitly laid down fundamental duties of its citizens in Article 51A, emphasizing that every Indian citizen would:

- promote harmony and spirit of common brotherhood, transcending religious, linguistic and regional diversities;

- renounce practices derogatory to the dignity of women;

- value and preserve the rich heritage of our composite culture;

- protect and improve the natural environment;

- develop the scientific temper;

- abjure violence and

- strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement'.

In its Preamble itself, the Constitution lays down four universal values:

JUSTICE, social, economic and political;

LIBERTY of thoughts, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all;

FRATERNITY, assuring the dignity of the individual and the unity and integrity of the nation.

The core value concerns suggested in the framework revolve around Health and Hygiene; Responsibility for Self-development; Responsibility towards one's work/duty; Social Responsibility; Love, Care and Compassion; Critical and Creative Thinking; Appreciation for Beauty and Aesthetics (DEPFE, NCERT, 2014).

Value education – Why?

Despite considerable progress made, our society is shaken by conflicts, corruption and violence. There has been distortion in our value system. Wherever we look, we find falsehood and corruption. Although erosion of values existed throughout the history of human existence and is shared by all cultures but current degeneration of values has become a matter of great concern in our country. As per the population projection, India will have one of the youngest populations in the world by 2020. This vast human resource will shape the nation and the world. From ecological perspective, child is educated by the entire environment in which it grows and that environment is determined equally by the parents, teachers and society around. The kind of individual we produce in turn determines the kind of society we live in. in order to have a society that is non-violent, cooperative and harmonious, the individuals must practice these values. The problem of declining values is multi dimensional arising out of combination of major social

forces such as globalization, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence, and terrorism (DEPFE, NCERT, 2014). Some of these have been discussed above.

Value conflict

Developing societies like India often face the conflict about tradition and modernization. There is lot of positive about our culture as it emphasizes tolerance, harmony, cooperation, responsibility, self-control etc. which needs to be appreciated and understood. It is important to make young learners to develop critical ability to decide what is right and what is wrong to face challenges in the contemporary world.

The value frame propagated by parents, peers, media and society are different and often contradictory that also leads to value conflict and dilemmas in youngsters. There is a need for educating students to allow them to better situate themselves when confronted by the socio-cultural complexities and make value preferences wisely in meeting the challenges.

Globalization and Consumerism

It has not only brought about an upheaval in the economic scenario worldwide, but has also influenced every aspect of human life and relations. It has ushered market culture into family life. The market which is flooded with goods, has created unlimited greed and lust in the human beings. The use and throw culture is not only restricted to market goods but also has entered in personal lives that has led to broken homes. At the same time it can also contribute to a new cooperative human society, a more caring and compassionate human being. The right attitude towards globalization can serve as a vehicle for promotion of inter-connectivity and interdependence.

Environmental sensitivity

There is need to sensitize students regarding the interdependence of living beings, wise utilization of natural resources to make them available for future generation. There is need to inculcate the value of protection of environment from the very early age.

A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories
Indexed & Listed at: Ulrich's Periodicals Directory ©, U.S.A., Open J-Gage, India as well as in Cabell's Directories of Publishing Opportunities, U.S.A.
International Journal of Research in Social Sciences
http://www.ijmra.us

642

Multilingual and multicultural diversity

India has multilingual and multicultural diversity that need to be appreciated. Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. The needs of the 21st century demand citizens that are culturally sensitive and internationally focused, with an orientation toward the future rather than the past (Rosado, 2016). Tolerance towards the religious beliefs and practices of others, analytical as well as respectful attitude to move from exclusive religious loyalty to spiritual values, some of the key values and attitudes which need to be nurtured in our younger generation to develop inter-cultural and interfaith understanding.

Due to social changes, parents' workload and shift from joint family to nuclear families, children have no role model to look up to and imitate. Therefore values have to be taught in addition to being caught from selected situations and personalities. These have led to insecurities, individualistic life styles, and acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences.

Values inculcation – How?

Education is the main agency for individual transformation and social change. It is not possible to bring fundamental transformation in society unless the individual is transformed. The kind of education we provide to them will have bearing on the values foundation of the society. The entire school curriculum functions as an important source of value education. The democratic practices and activities of the school contribute effectively to value learning. The school curriculum should have a core centring round the objective of development of integrated personality. A major question arises: what methods and approaches shall teachers adopt in inculcating values? The teacher has to draw from a wide range of learning resources and employ a variety of techniques. Attitudes and values are best imbibed through experiential and participatory modes of learning. There are some experiential and reflective strategies which can be used and appropriately integrated with curricular areas and activities in schools. Some are more suitable for elementary stage and others are for secondary and senior secondary stages. In

view of the complexity of the process of values development and the broad range of values to be nurtured, appropriate strategies for different stage/s need to be identified by schools.

Direct Approach

This approach proposes value education as a separate subject with a definite curriculum with a separate time slot in the time table, specially prepared textbooks. Based on this approach various value education programmes have been developed. Teaching of values takes place through:

- **Story-telling**: This is the most popular and effective technique for inculcating difficult concept in students of all ages. The selection of the story depends upon the age group of students; much depends upon the narration of the story with appropriate gestures. Sometimes we can also ask students to narrate the story of their own by giving them a particular value like patience, friendship, empathy. As a learning tool, storytelling can encourage students to explore their unique expressiveness and can heighten a student's ability to communicate thoughts and feelings in an articulate, lucid manner. These benefits transcend the art experience to support daily life skills (Story Arts, 2000). Educators should be trained to grow as a story-teller. The enthusiasm, sensitivity to the feelings and emotions the story aims to portray, the liveliness in communicating the message, voice modulation and annotation of words are all important.

- **Biographies**: The biographies of famous persons at international, national level may be retold after rearranging the content, bringing together all the related events depicting each one of the values hidden in it.

- **Prayer and meditation**: Prayers may be a *sloka*, or rhythmic words packed with sacred thoughts. It helps in promoting peace, non-violence and love. Students may be encouraged to sit silently for few minutes for superior concentration. Before starting the actual teaching, two minutes could be spared before beginning of the lesson in every subject.

- **Poetry recitation**: Poem depicting some particular value like diligence, empathy, and feeling of brotherhood can be recited and its meaning can be discussed.

Indirect or Integrated Approach

Under this approach value is not seen as a separate subject but integrated with the transaction of all subjects (curricular) and all the activities (co-curricular) of the school. This approach emphasizes that every teacher is a value educator irrespective of the subject he teaches. Values are hidden in all the subjects.

Curricular activities

The teachers should find out the situations from where value relevant to the content arises ; plan lessons accordingly and taught along with the content through proper discussion, role-playing. For example, while teaching about earth and other planets the teacher can inculcate environmental value by sensitizing students about the importance of life on earth, value about conservation of various resources and can focus on aesthetic values by emphasizing orderliness and symmetry in solar system.

Some of the values which can be inculcated by teaching subjects:

- **Science**
- scientific temper (critical thinking, logical reasoning, tolerance)
- honesty, courage
- concern for environment, healthcare
-

- **Mathematics**
- Neatness, accuracy
- problem solving, diligence

- **Social Sciences**
- qualities of great persons like Gandhiji, Swami Vivekananda
- social values, national values, cultural values

- **Languages**
- aesthetic values
- moral values

Co-curricular activities

Following co-curricular activities can be arranged:

 Debates and discussions : for discrimination between right and wrong

• **Celebration of different religious festivals, collecting information about various religions and cultures**: for inculcating social and cultural values

• **Folk songs and folk dances**: for aesthetic values and cultural values

• **Scouting and guiding, NSS, NCC**: for team spirit, cooperation, service to others, self-discipline, cleanliness

• **Celebration of national days and singing national songs**: for national integration

• **Games and yogic exercises**: for healthcare, cooperation, brotherhood, self-discipline, courage

• **Art and craft**: diligence, aesthetic value

Incidental Approach

Many incidents, which can be labelled as right or wrong do occurs in the class. Whenever teacher notices such incidents, he can use them instantly for teaching a value by correcting, praising or discouraging such behaviour. For right behaviour the student should be suitably rewarded and for correcting wrong behaviour the concerned student(s) should be separately called and proper advice is given to them. This approach is an effective way of correcting the child then and there for his moral lapses.

Socialized techniques

A variety of group oriented techniques may be used in imparting value education

• **Role-playing**: The effectiveness of social experiences planned to promote healthy development among children could be increased with a better understanding of social role playing. The process of acting helps in better understanding and reinforcing the importance of values. Role plays can be conducted according to the age groups. The whole process of teaching through role plays revolve around (a) acting out the story (b) depicting certain values (c) miming (d) reporting involving the processes of Seeing, Judging, Acting, and Internalizing (DEPFE, NCERT, 2014). In this way Role play is effective for clarifying values.

A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories
Indexed & Listed at: Ulrich's Periodicals Directory ©, U.S.A., Open J-Gage, India as well as in Cabell's Directories of Publishing Opportunities, U.S.A.

International Journal of Research in Social Sciences
http://www.ijmra.us

646

• **Modelling**: It is a strategy in which qualities of an individual who is considered to possess desirable ideal values worth emulating are presented to the learners as a model.

• **Dramatization**: Activities like stage play, drama, on some value themes can also be performed in imparting value education for example some incidents in the life of great persons can be enacted, some stories from panchtantra can be dramatized.

Value Clarification Method

In this method the student(s) who is presented with a stimulus takes a decision by recognizing and identifying alternatives. He chooses the best alternative after deliberating on the possible consequences of each alternative, defends his choice and conveys a final decision. It relies on the pupil's ability to process his beliefs, behave according to his beliefs and to make a decision whenever confronted with a value dilemma.

Role of Teachers

Every teacher has to function as a value educator. The teacher needs to be well acquainted with the methodology of organising programmes such as prayer, meditation, yogic exercises, personality and character development. He has to involve learners actively in the discussions and practice of various activities. It is essential for the teacher to follow professional ethics. Unless one is committed and dedicated one cannot impart values. The most powerful and effective method is by setting a personal example before the students as students constantly watch their teachers and tries to emulate them.

Conclusion

The demand for imparting value education has due to deterioration of values in public life. So, the inculcation of the desired values (like social, moral, cultural, personal) keeping in view the present system is highly recommended. The various strategies (curricular as well as co-curricular) discussed above can bring success only if teachers and management of the institutions are committed.

A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories
Indexed & Listed at: Ulrich's Periodicals Directory ©, U.S.A., Open J-Gage, India as well as in Cabell's Directories of Publishing Opportunities, U.S.A.

International Journal of Research in Social Sciences
http://www.ijmra.us

647

References

- DEPFE, NCERT (2014). Education for Values in Schools – A Framework. Source: www.ncert.nic.in/departments/nie/depfe/Final.pdf

- Gawande, E.N. (2002). Value Oriented Education (Vision for a Better Living). New Delhi: Sarup & Sons.

- Grube,J.W., Mayton,D.M. and Rokeach,S.J. (1994). Inducing Change in Values, Attitudes and Behaviors: Belief System Theory and the Method of Value Self-Confrontation. *Journal of Social Issues*, 50, 153-174.

- Knight, G.R.(1998). *Philosophy & Education: An Introduction in Christian Perspective.* Berrien Springs, Michigan: Andrews University Press.

- Lovat, T. et al. (2011). Values pedagogy and teacher education: Re-conceiving the foundations. *Australian Journal of Teacher Education*, 36 (7), 31–44.

- Lovat, T. & Toomey, R. (2007). Values Education: A Brief History to Today. In Lovat, T. & Toomey, R. (eds), *Values Education and Quality Teaching: The Double Helix Effect*. Terrigal NSW: David Barlow Publishing.

- Mehra, O.P. (1988). Value Oriented Higher Education. As reported in Unnithan, T.K.N.(ed.). *Human Values Through Education*. Ahmedabad: Gujrat Vidyapith.

- MHRD, Govt of India (1999). 81st Report on Value Based Education (Chavan Committee Report).

- MHRD, Govt of India (1986). National Policy on Education, 1986.

- National Curriculum Framework-2005. New Delhi : NCERT.

- Prentice,D.A. (2000). Values. As reported in Kazdin, A.E.(ed.). *Encyclopaedia of psychology*, Vol.8. New York: Oxford Univ. Press.

- Robb, B. (2008). Values education – What is it? *Centre for Alleviating Social Problems Through Values Education (CAVE)*, available at www.valueseducation.co.uk

- Rosado, C. (2016). What Makes a School Multicultural? Source: www.edchange.org/**multicultural**/papers/caleb/**multicultural**.html

- Smith,PB. And Schwartz,S. (1997). Values. In Berry, J.W., Segall,M.H. and Kagitcibasi,C.(eds). *Handbook of Cross-Cultural Psychology*, vol.3. Boston: Allyn and Bacon.

- Story Arts. (2000). Why Story Telling? Source: https://www.**story**arts.org/classroom/

- UGC (2003). Recommendations of UGC Golden Jubilee Seminars-2003. New Delhi.